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tidy so as to offer no obstacle to the women burdened with their crammed carrying baskets (pl. 5, *b*). Swamps are crossed on extended tree trunks, along which poles are sometimes planted to afford a grip. Brooks are spanned by foot bridges, that is, by thick logs which rest on props driven into the water. These supports are of scissors shape and occasionally have horizontal poles tied to them above for a railing. The logs are sometimes hewn flat on the upper surface so as to prevent the feet from slipping off. If a very thick tree trunk topples across a trail, the Indians will sometimes lay a number of poles close together on both sides, thus making an inclined plane for comfortably ascending and descending.

At a distance of seven hundred meters from the circle of houses, where the eastern race track crosses the Ribeirão Santo Estevão, the villagers have their main water supply; there throughout the day one meets Indians of any age and either sex, bathing or fetching water (pl. 2, *b*). Another source, only occasionally utilized by the inmates of two or three houses, was situated two hundred meters farther downstream, in the shade of a picturesque old tree. The Santo Estevão, which even in the dry season may attain a width of 15 m. and a depth of 1.70 m., furnishes very fine, limpid water.

Five hundred meters north of the village there is a slope draining toward the Santo Estevão, though a little brook formed at the bottom only during the rainy season (pl. 2, *a*). As soon as the Canella had settled, they planted numerous burity palms to the distance of half a kilometer on the floor of the valley, so that today water is to be found there even in the driest of dry seasons. The Indians further stocked the watercourse created by them with little fish and a young crocodile they had caught—in the hope that these water animals would do their bit to form a true stream of the steppe. No one fell foul of this artificially established burity stand. I have rarely seen chief Kukrãčą′ so indignant as when he saw in his niece's hand a young burity leaf she had brought back from her water-carrying trip; he came near dealing her a blow.

The Krĩkatí of Canto da Aldea, at the farthest source of the Rio Pindaré, lacked running water, relying on sundry water holes dug at the bottom of the dried-up bed of the creek.

. *Houses.*—All the Timbira have settlements nowadays, with houses designed for several years' tenancy; and there they dwell in full numbers, especially during the ceremonial season, from May until August. The form of the houses varies in the several tribes, and to some extent even within a single village, but it invariably bears a strong resemblance to the type in vogue among the poorer Neobrazilians. Since this extends far beyond the Timbira zone among Neobrazilians, occurring likewise among the unrelated Guajajára, we may assume that the Indians have adopted it from their civilized neighbors. The question remains under what influences it developed among the Neobrazilians.

Of the Timbira, the Rąmkõ′kamekra undoubtedly have the best houses. Two parallel rows of forked posts (ikréyõčwáhi) support two horizontal beams (pĩteka′pa), which are connected by two other beams laid across their ends at right angles. In the central line of the interior space there are two or three taller posts (ikréyemáganopĩ) which bear the ridgepole; this is at each side somewhat shorter than the framework. From each end of the ridgepole two girders descend (ikreyõ) over the four corners of the frame. The intervening spaces are filled with a sufficient number of rafters for the attachment of the thatch. Thus the house has a top composed of four planes, the hip-roof type by itself establishing its nonaboriginal character.

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aboriginal, is the forest creeper the Timbira call ha'kró, the Neobrazilians timbó. The Indians tear it out with the roots, then wash off the earth, and tap the root on a log with an appropriate stick so as to separate the fibers. While some rinse the fiber balls in the water of the creek, others wait downstream in order to seize with their hands the stupefied fish as they drift along, or spit them on arrows, or catch the smaller fry with a scoop net, krį, this last being a conical net mounted on a hoop without a handle. My reason for regarding it as aboriginal is that, while lacking among both the Guajajára and Neobrazilians, it appears in the same form with the identical designation among the Eastern (Rąmkõ'kamekra, Pụkóhye, Kre'pụ'mkateye) and Western Timbira. The small fish are collected in gourd bowls or little baskets, the larger ones are ranged on special cords, tepčečą, with a wooden tip at one end and a transverse stick at the other (fig. 6).

In drugging fish, too, they like to select a young tamhą'k, who is the first to enter the water when the stupefied fish begin to appear, while the other Indians wait on

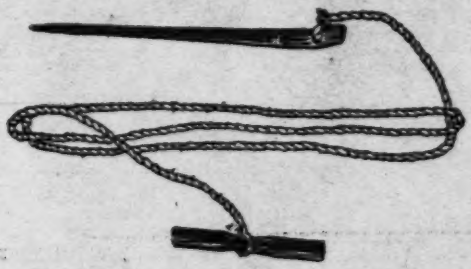

Fig. 6. Cord for stringing fish. Approx. ½ nat. size.

the bank. He spits the first three fish on his arrow, signalling for each by a shout, to which the others respond by screaming and the blowing of trumpets. Then he leaves the water and hands the fish to an old man, while everyone starts gathering the spoils.

Gathering

Gathering is indissolubly linked with nomadic or seminomadic life. Farmers in a restricted territory, like the present Timbira, cannot gather in the steppe with any measure of profit.

However, though this source of food has shrunk almost to the insignificance of fishing through the progress of agriculture and the restriction of the habitat, the Rąmkõ'kamekra still pray to the sun to protect the steppe fruits and let them grow to gladden men's hearts. This is done somewhat differently than in the corresponding prayer for game, though in almost identical words. The speaker was the oldest man of the entire tribe. He went to the plaza in the morning, rested one knee on the ground, stretched out an empty gourd bowl toward the sun, and said, "Kédeti imį ampó čo yamã ke imã hokati vayakrį'."

Before rice and manioc flour were available, when the tribal territory was about twenty times its present extent, the gathering of steppe and *galeria* fruits was perhaps proportionately greater. Ribeiro,[39] who evidently observed the Timbira with special frequency during their migratory period, enumerates the following among their wild fruits:

[39] Memoria, § 11.